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THE

IVMBLE ADDRESSE

Both of Church and Poore,

To the Sacred Maieftie of Great

BRETTANIE Monarch.

or a just redresse of the Uniting of Churches,
and the Ruine of Hospitalls.

By WILLIAM GUILD, Minister of ABERDEENE.

PSAL. XL. 9.

Save, L O R D , and let the King heare vs in the
day that wee call.

Imprinted in ABERDEN E, by Edward
Raben, 1633.

To the most Reverend Fathers in GOD
I O H N,

By the Mercie of G O D, L. Arch-bishop of
Sainct-Andrewes, Primate, and Metro-
politane of SCOTLAND:

And
P A T R I C K,
By the same Mercie of G O D, L. Arch-
Bishop of Glasgow, &c.

the maine opponer to these vnions.

D. D. A.

T H E
IVMBLE ADDRESSE
both of Church, and Poore, to the
Sacred Majestie of their dread Soveraigne,
CHARLES, Great Brisannes Monarch, &c.

*For a just redresse of the Vniting of Churches,
and the Ruine of Hospitalles.*

When olde Isræl (most Sacred Soveraigne) Propheticallie pronounced this Doome concerning his sonne Iſaiah, that *hee shoulde ezech diuers burthenes vnde burdenes*, he likened him to a strōg Aſſau needing much strength to beare so great a burden. And it was thought of old, that the burden of the Ministerie, *Vni præſſe Ecclesiæ*, haue the charge of one Church, & was daubed ſubſeſſe Ecclæſiæ, and not be over-charged with vnder-going two, was ſuch, that in the bal-
ance of the Sanctuarie, weigh the burden with the strength, the one
vpaſſed the other, *et utrūq; mula inayat* & who is of ſuffi-
cieſcie for diſcharge of that Calling?

But now-a-dyſes the cure of Soules, is either weighted in *Belfbez*: Daniel, 5.
Judg, 16.
by ballance, and found too light: or mens backes are thought like
masons sholders, ſtrong enough to beare two Churches at once, as he
carried the two Poſtes of the gates of *Azzab*, to the top of the Mount
which is before *Hebron*.

A ſtrange thing, that mens policie ſhould ſo meete a Princes pietie,
at where he intended the bettering of the Churches impovertiſhed
state, by ſome competent provision, at leaſt, to eachone: If Patrons can
not evite the neceſſtie of obedience to that law of his Royall Parlia-
ment, and Decree of his honourable Commission, they ſhall finde out
ſuch a politike courſe, as in effect the ſame ſhall be but frustrate, how-
ever: for where two Churches are to be provided ſeverallie, getting
the charges vniited, and making one ſing damb, they haue made the
poore pettie portions, vniited together likewiſe, to equall that meaſur-
ed meane conſeruacion of provision appointed in the Aſt: as if better-
ing of provisions for ſeverall Churches had not beene meant, but that
the Kingdome the impaſhing of the few number, both of Churches
and Pastors, had beene intended. And making thereby ſome Mini-

sters that it may be saide of them, as of Herodes Pillars, Nil ultra, both lyfe-renters onlie to weare off, and none therghafter in those places an more to succeede them.

Because (forsooth) men are so loath to parte with the Churches Patrimonie, should therefore be made such an illicite matrimonie & con-
 Deus. 22. junction, as is much leise tollerable than with the *Lewes* vnder the Law, as
 so. haue plowed with an Oxe and an Aise together? or a-like vnlawfull, as
 Nechem. 13. when they coupled themselves with the Women of *Annon* and *Aishdod*?

Or should such a monstrous metamorphosis bee made, that so manie Churches, and Congregations, which before were Substantives, & stood by themselues, shall be now so wofull and variable Adjectives, as a sound agreement and happie consolidation is never to be expected, and as their ruinate Cases shall here-after declare?

Wee derested before Idoles in Churches, but wee are making now Idle-Churches, hence-forth not to bee *sola tua rivotum*, but to be *camteris mortuum*, the sound of Gods Word no more to bee heard in the Pulpits, but of the dead tolling of the Bell at Burials in their Steeples.

Gen. 26.18 As the *P*hilistines filled vp *I*sak Welles of springing water, which his father *Abraham* had digged in his times so hereby closing vp the Cisterns and Conduits of that still and living water which gaue refreshment to the Lordes flocke: and incroaching vpon the limits of that greene Pastur wherein the Lordes Sheepe were duelie made to feede.

Psalms. 23. As if there were no meanes how the Churches of this Kingdome here, could bee other-wise to such a meane competence of mayntenanc provided, out of their large and sacrilegiouslie detayned Patrimonies, than by making the *Israelite* and *Egyptian*, who in *Moses* tyme stroue together of them, killing one of them, to preferue another.

Judg. 12. Or as the *Ephraemites*, who could not so grosselie pronounce *Sibboleth* but *Siboleth*, with a smaller voyce, were all slaine by the *Gileadites*, at the passages of *Iordan*: Be it so, that al such Churches that are not exceſſive in bidden and bounds, and of the grosseſt and greatest in the Land; but of an meaner and lesser sorte or fyze, should be ſo extinguiſhed, swallowed up and devoured, as with *Quabs* punishment, or *Pbarobs* dreame, they ſhould ſymbolize, when miſſ-conſtruing herein (as ſeemeth) the wordes of our Saviour, *I*bat to him that hath, more shall bee given: and from him who hath not even that which he hath, ſhall bee taken from him.

Nom. 16. 31. Gen. 45.17 Math. 13. 18. 2. Sam. 7. David, when he ſate in his house, and had reſt given him round about from all his enemies, did advise to build Gods Houſe: So his peace be him pietie, and his reſt, religion. But it is contrarie with vaſour poſes

red such policie, and the fruit of our rest, is the robbery first, and next, the
vine of GODS House, counting Kirkes to bee like Eas to us, not to bee
planters, but Supplanters there-of: Contractors; and not In-langers of the
Kingdome of CHRIST. And thus (as the Prophet Micah sayeth) the
great man spake out of the corruption of his soule; and so they wrapt it up,

Genes. 25.

Micah. 7.3

But assuredlie, such Appendices as they have made manie Kirkes of,
will bee seene at length, never to have proceeded of a good Tnesis: neither
will ever such a perilous Copulative Conjunction, doe what they list, ad-
mit of, nor take places in a good Construction.

Before Pastors were impoverished, and nowe shall their number thus
bee diminished: The Kirke first stripte (like Ioseph) of her Coare, which
should warme her: and next, of her Watch-men, which should arme and
defende her: under pretense of some Restitution of meanes, to make her
woefullie destitute of Men: Is not this the vilest sorte of Sacrelidge? Or
how farre is it from the practise of *Inianum likenesse, qui extinxit non solum
Prasbyteros, sed Prasbyterium.*

1. Pastors
made fe-
wer.
Genes. 37.

And how agreeable this Syncope, or Contraction, is now to Pietie, or
Reason, may bee clearely discerned, that when onelie the Sheepe of the
LORDES Pasture are increased, and the People (as in Davids time) are
multiplied exceedinglie; but the number also of the Wolves, who assault
the LORDES Flocke, daylie like-wise groweth: and the Foxes, who de-
stroy the Vines, even the Vines which have small Grapes: (to wit, simple
and unlearned Christians.) Should then the number of the carefull and
watchfull Shephearde, bee diminished, and made fewer?

2. Advan-
tage to see-
ducers.
2. Sam. 24.

Cant. 2.15.

It was the Precept of our Saviour, because the Harvest was great, and
the Labourers were few, That wee shoulde pray the Lord of the Harvest, to
thrust out manie faythfull Labourers in-to His Harvest: But to this Pre-
cept of His our practise now-a-dayes is flat contrarie, and contradiction:
yea, absurd, and against common Reason, whete much worke is, there fe-
wer Worke-men to bee.

Matth. 9.
37.

It was Pharaohs working-wiseli (in-deede) to augment the Israelites
Taske, and to impaire their strength, and meanes to performe the same.
But such policie, being voyde of pietie, did procure plagues onelie, and
drew on miserie.

Exod. 1.10

And as the Kirke, to the great advantage of her enemies, receiverth (as is
sayde) heere-by a notable injurie, what wrong is like-wise done to Lear-
ning and Universities, anie one may easilie perceive.

Colledges and Schooles, the Seminaries of Sciences, and Nurseries of
Religion, (like Goshen in Egypt, where the light of the Land is) they shall
carefullie trayne up, and yearlie sende foorth, a more and more numerous
Off-spring, at Parents large expences, like Levi to bee divided in Issachar, to
3. Colledges
burn.

Gen. 49. 7.

teach the L G R D E S judgementes , and to bee scattered in Israel ; to see the people His Law ; and yet the places which they should fill, and live by a new practise of Annexation of Kirks, next unto Kirke-Rents, shall be occupied Tisulene se onelie, for the most parte, and taken up by others.

4. Parents If this shen bee a way , eyther to encourage Parents , and heare discouraged . Youths or a practise to replenish the Schooles of the Prophets heere-aftur and so consequentlie bee profitable eyther to Kirke or Policie: or rather be not a meane to effectuar the contrarie, and make Betbel a Babel, let anie different or pious mynde judge.

5. The Country bumed. The Countrey in like-manner, howe with Kirke and Schooles it may manie wayes crye out, the apparent scarres of her deepe in-flitit woundes shall heere-aftur offer them-selves conspicuous, & make the truthe here-of more than cleare and manifest.

At the time of that Reformation of our Countrey, where rather a De formation was in many parts, through populare and unruelie confusion, (Greede, and not Godlinesse, possessing the mindes of many) it was not anough then, to the geise of the godlie, to levell with the ground, deface, and cast downe Kirks thorow the Land, and other Religious places, which might have served (beside the Ornament of the Countrey) for old

Psal. 137. better uses eryng onlie in the language of Edom, Raze them, raze them even to the foundation: as if (against the Law) the House, having in 7. Lout. 14. Leprosie , could not be purged , but by pulling downe : so that as yet in many places there remaineth but the monuments of headlesse Furie, & sages ubi Troia fuit: But also men now-a-dayes, and goodlie Professors (forsooth) thinking that there are too manie Religious places as yet in the Land, and Houses of Gods Worship, have redacted two till one : and made there-by a second Defalcation, to abridge the summe.

Cic. de di- vi. Lib. 1. It is reported of Hannibal, a Captaine of subtile policie, that hee saw in a dreame, being in Italie, which hee intended to subdue to him-selfe, a monstrous Image appearing before him : at the sight where-of being amazed, asked what it was that so ghastlie appeared ? The Image aunswerved, P. statu. Italia. But this Image deceived Hannibal: for after the sight of his Brothers head, sent unto him by the Romanes, hee was forced to flee from Italie to Cartilage: and so frustrate of his expectation.

I. Infund. 7. It shall proove lyke-wyse but an unluckie prodigie to them, the deva- station of their Countrey: who by laying waste so many Kirkes of goodlie and godlie Ornamente, shall make the same, in short time, to become like Achan or Absolens Burials: heapes of Stones, heere and there through the 2. Sam. 18. whole Kingdome.

Our Saviour was much mooved , and as a great motife it was also used by the Elders of the Iewes, to perswade and induc Ch 137 to grant the

the Centurions petition; and heale his Servaunt; Because he loved their Nation. (sayde they) and had built to them a Synagogue. Where they make there this outward action a-sure testimonie of his sincere and in-ward affection towards their Religion.

Luke, 7.

Then what can bee the affection, or zeale that manie Professors nowe bear to the Worship of G o D which they professe, when in place of building Synagogues, or Temples, and multiplying their number, where-of this Kingdome standeth so much in neede; they rather by such Uniting have impaireed the number, & exposed the edifices to ruine and contempt? Thus (as the Prophet sayeth) while every one of them rustineth to builde up his owne houle, and prepare Galleries syled with Cedar to him-selfe, the House of G o D is not onelie left, but made forsaken and desolate.

Agg. 2.

Civilitie hath ever also beeene seene to have beeene the Daughter of Religion: which as shewes pointed out, Que DEI sunt, so lyke-wylle Que Causa: teaching to bee holie towardes God, and righteous towardes Man: and so to give each one their due, and obserue both Tables. And Experience hath taught, where Pietie hath bid Fare-well, there Civilitie and comelie Policie hath, lyke Ruth, inseparablie followed Naomi, and godlesse Barbaritie taken up their rowme. And where G o D is not feared, the King can not bee rightlie honoured: for these two, lyke Gemma, both goe together: and the strongest In-forcer is knowne to be the Conscience: which, where it is not informed, no marvell that deformitie of maniners, and breach of duteis bee both to G o D and Man.

6. Civilitie
blinded.

Ruth, 1.

1. Pet. 2.

17.

Now, where it was requisite then, moe Kirkes for this effect in sundry partes of our Countrey to have bene erected, should such a concise abridgement of the number of these beeene made, whiche were sufficientlie for severall Service appointed, and had severall maintenance for that cause allotted, as now-a-dayes, (necessitie flat contrarie requiring) two to bee redacted to one, especiallie their boundes being become more habitable, and moe people now in-dwelling also the same?

Poore people in like-manner in many places, how they are heerte-by wronged, their grieved hearts furnishing matter of regrate to their plain & pleining tonges, and their sad querimonies powred foorth in-to the eares of every man, indifferentlie give sufficient prooфе; when by the toylesome labour of the sixe dayes commanded, their bodies beeing wornē and weariē, they shall be made, up-on the Lords Sabbath, with grieved hearts, and grudging speaches, to passe by, and desert their owne commodious and kindly Parish Kirks, where-in so frequentlie they had received the comfort of the Word and Sacraments; and to trudge further to these new made Mother (I had almost said Step-mother) Kirks: where, in discontenting amazement, after they have heard a Stranger-seeming voyce, returning

7. Poore
people and
Subiectes,
both misera-
ble & scan-
dalized.

home-ward, and backe-treading their tedious and uncouth way, after mu-
tuall regrating, they may justlie say, That they have gotten both Preaching
and Pennance together.

And what scandal and offence it is to those simple ones, when they see Religion thus so little regarded by goodliest Professors, and greatest men of the Land, the exercises of the Worship of GOD in so many places extinguished, so many Lamps of the Candle-sticke of the Sanctuarie plaine put out, Mammon to have subiected mens hearts so to her slaverie, the she hath made their hands to pull downe the Lords Houses, and Mansions of His Divine Worship, the publishing of His Gospell so to be confyned, the number of His Ministers so to be impared, the Kirks Patrimonies still to be retained, and now eternized, as it were, to the Posteritie, and in

Gen. 9.22. place of Restitution, nothing to be eyther had, or heard, but mockage, &

2.Sam. 16. railing, as if Cham were revived, or Shimei set on foote againe.

If this bee not matter to scandalize weake ones : (and woe bee unto him, who giveth offence to such:) or if this bee an exemplare perswasion to such, who are given mooste to followe the example of their Superiours, to respect Religion, to reverence the Worship there-of, to regard Pastor or Place, or to bee un-fallen away, eyther in Errour, or in ~~more~~ Atheisme, let anie one of judgement discerne.

Yea, I dare boldlie and confidentlie, with conspicuousnesse of truthe and equitie, avouch, Where two Parishes are made one, that it haue beene more urgingle necessarie, of such Parishes that are but one, and where-of there is a great number in the Land, a division there-of to haue bene made, each one in two or three competent & sufficient ample parishes at least : the most of such great parishes, rather lyke petic Shires, Countreyes, in their severall Circuite, beeing in the Inne-Country, most populous, and best in-habited partes of the Land. In which huge parishes of so manie thousandes of Communicantes, and of such farre large extended boundes, those that dwell in the utmost and remotest parts

1.Sam. 1. there-of, are lyke the Iewes, who once in the yeare onelie came up from their Borders and Coastes, to the Temple of Hierusalem, to worship. Such *21.* is their anniversarie visiting of their parish Kirkes onelie : it beeing not Sabbath-dayes, but a Weekke-dayes journey, to goe thither, tho' not the same day to returne.

Ioshua. 23. And as Reuben and Gad, and the halfe Trybe of Manasseb, when they were dismissed by Ioshua, and had returned to Gilead, the Land of their possession, were forced for the longinquitie, and farre distance of place from Siboleb, where the L O R D E S Tabernacle was, to build an Altar, a memoriall, to them-selves : even to testifie, That they had part in the

GOD

GOD of Iacob, and were not aliens from the Commonwealth of Israel.

So, I say, manie one, and much people, in such parishes a-fore-sayde, and in manie partes of the Land, have more than great necessitie, in respect of their farre and remote habitations from their parish Kirkes, to have erected amongst them-selves Temples of GOD'S Worship, and exercise of Religion: Seeing that in moste of these parishes, the poore people, other-wyse remain, through want thereof, lyke blind Idiots, nusled up in Ignorance, and Atheisme: vvhose reuthful condition, lyke that Vision of the man of Macedonia, to the Apostle Paul in the *Actes*, doeth pleade *Actis, 16.* for lyke ayde, and in-vocateth lyke pittie. And amongst whome, if our blessed S A V I O R vvere corporallie, as Hee was amongst the *Iewes*, *Matt. 9.* Hee shoulde bee scene with lyke pittie, and sighes to complaine, and bewayle them: because Hee saw them lyke Sheepe wanting a Shephearde: *36.* it passing the power of anie one man, tho never so diligent, to discharge a Pastorall duttie; no, not to the halfe.

Hence it is, that not onelie, as by the Prophet the L O R D complaineth, That for want of knowledge His people perish, and pittifull ignorance is seene in their myndes: but also, that such Barbarities and vitiousenesse is seene in their manners. Hence it is, that moe are often-times seene in their Kirke-yardes gazing, than with-in their thronged Kirkes gathering. Hence it is, that poore Infantes, especiallie in Winter seafon, have died with-out Baptisme, before that eyther the Pastor could bee aduertised, in such a long and lingring way, up-on necessitie to come; or the Infant by anie meanes, quarter way, could bee brought. And hence it is, that manie a poore Soule, with-out Pastorall presence, or notice, hath died with-out comfort: beside the manie fayntinges of poore and sillies ones, by a wearisome way, vvhich made C H R I S T to bee compassionate towards the Multitude, and there-fore would not sende them away emptie: For some of them came from a-farre (*sayeth the E V A N G E L I S T.*) *Mark, 8.3.*

Where other-wyse, through putting up, and not pulling downe of Kirkes: Raysing, and not razing Christian Synagogues: Pastorall duttie in in-forming Ignorantes: Reforming the vicious: Comforting the distresed: and vwatching over all, should this vway bee better discharged, Subjectes and poore people more should bee eased, the Countrey and Kingdoine more should bee decored, the fewer starting Holes left to the subsidiarie Seminaries of the envious Adversaries, Popple and Tares in the L O R D E S Field, and the glorious G O S P E L L of I E' S V S C H R I S T, more plenteousslie should abound, and shyne in the Land.

But what shall I say? Too dolefull experience of this clayie Age, too well taught the facilitie of pulling downe: but the too great diffinitie in their places of putting up of Kirkes, and the Ablative, hath ever beene in farre easier use with us, than anie wayes the Dative: Practizing som first parte of *Zacchens* lyfe, but not acting the last parte of his restitution, and to impede heere-after anie expectation of the same; converting now, by a Retrograde, the plurall number of Kirkes, in-to a simple singular.

Yea, to speake to such men, of building of Kirkes, where in such populous a-fore-sayde places there is more than neede: or, as *Salomon* Pro
Prov. 3.9. cept is, of honouring the *L O R D* so with their Riches; a man shal seeme to them, to bee a *Barbarian*, whose Language they know not: or like
Genes. 42. *Ioseph* with his Brethren, as needing an Interpreter: yea, they shall think as is sayde of *Peter*, That hee wist not what hee sayde, when on Mount
Luk. 9.33. *Tabor* hee would have builded one Tabernacle to *Moyses*, and one to *Elias*, and one to *C H R I S T*: or as *Festus* objected to *Paul*, That too much
Act. 26. Learning had made him madde; So that they who mynde such things, too much Zeale hath made them franticke. But speake of casting downe two Kirkes, to make up one: or annexing one unto its neighbour Parish, hence-forth ever to bee but one Cure, and in sundrie places: as it were alluding to Trinitie and Vnitie, to cast three in one, they will straight wayes applaude, with that of the Poët,

Vno divina est, EC.

Polian. Lib. It is reported of *Pericles*, that being asked by *Alcibiades*, Why so often hee seemed so sadde and pensive? Who aunswere, Because (sayde hee) I remember up-on that Account which I have to make for that which have received to build a Portch to *Minervas* Temple in *Athens*. But how few are now lyke to *Pericles*, who mynde how much they are addebed to *G O D*, to builde His Kirke, or maintaine His Service: or what Accoum they have to make before *G O D*, and His Angels, for the Meanes whic they with-holde, and where-on the same shoulde bee done? But on the contrarie, make no conscience, zeale-less-lie, through Greede, to ruine those which zealouslie, through Godlinesse, were formerlie by others readie erected.

Jer. 2.9. Goe to the Yles of *Chittim*, and beholde: sende unto *Kedar*, and inquire of the Nations round about, If anie such thing bee done: let bee by Christians, but by verie *Turkes* and *Paganes*, to their Gods, as to the true *G O D*, whome in *C H R I S T* wee worship a-right. What Temples, or Religious places of theirs, once dedicate, deface or expose they, to contempt, ruine, and daylie decay, as named Christians now-a-dayes, who will not

183405.4.23. 42.8.5.

onclie first robbeth the Rentes from them; but next (lyke Nebuchadnezer, Dan. 2.13) who made the daylie Sacrifice of the Temple to cease, will abrogate and exile the Exercise of GODS Worship, in Wordes and Sacramentes, out of them; and let vp the Abomination of Desolation in the places where it ought not. An ill Positive (for Sooths) admitting no where a Comparative.

Let this clayie Age looke backe also to their Fore-fathers zeale, and bee ashamed; with their Chappells without their Houses, and Oratories within: with their Churches piouslie respeted, and their Hospitals plenteouſlie then docted: the swarms of Church-men within in Townes, lyke Baals Prophets, ſitting at plenifull Tables: and thofe without, lyke Egyptes Prietes, abundantlie provyded for: Erecting alſo daylie, and not, as now, dejecting Religious Temples: and, lyke Nebuchadnezer, firſt spoylling the Veffels, and Treasures of the Temple; and then razing the Edifices thereof: firſt to be Church robbers, and then, ere they reſore, to be Churche-ruinators.

Consider alſo in that flouriſhing and Reverende Neighbour Church of ours, where farre leſſe Parishes are in ſundrie partes: and ſearch as narrowlie as Labas ſearched the ſtrife of Jacob, if thiſ be their practife: or anie-where elſe, where GOD in mercie hath refor- med His Gospel, to burie the memorie of ſo manie ancient Churches, as Jacob buried the ſtrange gods of his Houſe-holde vnder the Oaks which is beside Sechem.

Not that anie way I ſpeak againſt ſuſtaining such Uniting as is permitted, and clearlie mentioned in that Statute of Parliament: to wit, uſing the verie words of the Act it ſelue, *Where the Fruites of anis one alone will not ſuffice to entartaine a Minister: and that the Rentes and whole Patrimonie therof are no wayes unſwearable to the portion or quantite of five Chaulders Viſtuall, or five hundred Markes of Silver in yearly comoditie, and value: and where for diſtance of place, and other lawfull cauſes, they are not alſo found incommodeous ſo to be united* (Of which ſorte there are few, if anie, within the whole Kingdome) But where beſide diſtance of place, and other lawfull cauſes, why they are incommodeous, faire Parishes and famous Benefices are united together, the value of the Rentes, Fruites, and Patrimonie of anis one whereof, will exceede farre the meanest foreſayde proportion: to wit, of five Chaulders Viſtuall, or five hundred Markes Silver: yeas, equall, and furmoſt the highest quantitet to wit, of one Chaulders Viſtuall, or a thouſand Markes Silver: and double, if not triple, the fame.

1.King.18
Gang. 3.7.

2. Chrys. 3.6.

Gang. 3.7.

Gang. 3.9.

55. THE BIBLES ADDRESS.

Where such as thes then are coupled together, lyke Ratches for
a Game of Hunting, what importeth such a smothering Union,
but the fore-sayde sadde Sequels? Or what better Fruits can such
a bitter Tree produce, but sowre Grapes, to set the Teeth on edge?

Bend. 19. As Myself then (Sir) commiserating the estate of the wronged
Daughters of the Priest of Midian, who were driven away from the
Troughs of Water, which they had filled to water their Fathers
Flockes: As hee, I say, defended, and brought them backe agayne to
those places, and gave their Sheepe refreshment: So (Sir) pittie
the wronged estate in lyke manner of the Church in your Land: de-
fende it lyke-wyse, and make patent againe the Doores of so manie
Simeon, 10. Christian Temples, shut vp lyke the Caues of the Canaanite Kings:
that comfort againe may bee within them ministred to the LORDS
Barak, 4. people: that the Flocke of His Heritage (as the Prophet speketh)
may bee fed with the Rod of His owne Mouth, as in the midst of
Exodus, 1. Carmel: and that they may pasture in Sathan, and Gilead, as in old
tyme.

Zachary, 1. And as Zacharias, the Baptists Father, tho for a short tyme bee was
stricken dumbe, yet as at last his mouth was againe opened, by san-
ctible and cleare speaches to prophesie, and proclayme that Horne of
Salvation, that was rayfed out of the Hoose of David; and Des-
spring, which from on high had visited his people Israel: So (Sir)
restore in lyke manner, to speach and prophesie againe these dumbe,
yea, dead-stricken places of GODS Sacred Worship: that the same
Gospell may bee as yet published, and that the same tender mercie in
them may still bee manifested through all the corners of your Land,
to give light to them that sit in darknesse, and in the shaddow of
Death, and to guide their feete into the way of peace.

Jonah, 2. Or as the Whale, how-so-ever shee swallowed vp Jonah, disgor-
ged him againe vpon the dry land: Even so (Sir) how-so-ever
this Uniting of Churches, throghe the moyen & greed of me, hath put
the true Causes of manie wherof were never (I am perswaded) clearely
knowne to your Honourable Commission: Lyke a wyse Salmone,
then, pronouunce the Sentence of Division: and that as the two Wo-
men which pleaded before him, were each one restored to her owne
Chylde; so that everie Church may bee restored with a competet
misyntenance, to its owne former and primitiue condition: Else, it
had beeene betters both for Church and Kingdome, that poore as they
were, still as yet they had remayned severall.

Gen. 13.3. And let not (Sir) Abrahams Altar bee as it were Gods Ground.

that GOD shold bese i[n] his plante for him selfe, But they did
Scepter of Royall power, which, one after another, for the defens
of His Cause, Hes hath put into your hand. 1 Mdg. 5.30

Let not Christian Temples goe downe into your Kingdome,
which were as the Tentes of the Shepheardes, wher the LORDS
Well-beloved went foorth by the staps of the Flocke, and therfed
her weake and tender Kids, with the Spirituall Food of the Bread of
Lyfe. Especiallie where greater neede is to put vp mos. Cant. 8.7.

Neyther let the Watch-men, which goe about the Citie, of
whom the Spouse in the Canticles seeketh her direction, where thise
may finde him whom her Soule loveth, bee diminished in number,
where there is more necessarie they shold be augmented. Cant. 5.3.

Let not Nebuch his enter-pryse come also now-a-dayes in pr
etise: where two eyes are to pull out the one: and bring a flame so
upon the LORDS Israel. Neyther let the barking Dogs bee remo
ved from the LORDS Flockes: except thereby wes would please
the devouring Wolves. 1 Sam. 13.

But let the Walles of IERUSALEM still bee going vp, mangre
all opposition: Repare the ruines of your Church restore the spines
thereof: and in the well ordered House of G O D, let the Levites, Nehem. 8.
being restored to their Portions, bee reposed also, and set in their
places: who may reade in the Books of the Law of GOD,

distinctlie, and gine the sense, and make the people
understand the same: that so your GOD may

remember you still in Goodnesse, and

not wypc out your kyndnesse,

which you haue showne

vpon His House, &c

vpon the Offi

cers thereof.

AMEN.

* * *

*

F I N I S.

THE END

The Poores Complaynt,

For a just Redresse of the ruine of Hospitalls.

Cap. 3. 12



O sooner (Dread Soveraygne) was the
voynce of the Turtle heard in our Land (as the
Spouse speaketh in the *Canticos*) or did the
Gospell of Grace make a Goshen; but as soone
was that speach, *Vp, Asab, to the spoyle, put in*,
speedie practise; and (as the name of the Pro-
phets sonne was) lyke speedie Robbers, they
were swift to the Prey: So that the zeale of God's House (with
David) did not eate them vp; but their zeale did eate vp the Lord's
House, while as they hungered, not for the Good, but the Goods
of the Church, and made the Lords Patrimonie to bee lyke the
Baptist, who said of himselfe, *Me aportet nimis.*

Neyther were they content to doe so to the Lords Embassidours, as *Hanan* did in curtylling the Garments of Davids ser-
vants, and making the Church (as the Prophet speaketh) lyke
a Widow left to the spoyle; but the verie Hospital Oratories,
where the poore members of Christ were placed and planted,
comforted and relieved, haue not escaped their supplanting, and
rapacious devouring: so that what former Pittie and Peticie
did in Endowing such Places, latter impietie hath done cleane
contrarie, in Undoing thereof. Not remembryng that speach of
holie *Augustine*, *Si sterilitas in ignem mittitur, impacitas quid meretur?*
& si quis sua non dedit semper arditis, quid recipiet ille qui aliena abstulerit?

Yea, not onlie haue they robbed Christ Iesus more cruellie
of his Coat than those Roman Souldiours who did cast lots theron,
but also for extinguishing the memorie of such mortifications,
vpon these verie Houses to which they did belong. They
haue practised that speach of *Edom, Raze them, raze them, even to*
the foundation, making cursed Ieriche of such blessed places,
which was sacked, and sowne with Salt, and which is so evident
in the trueth thereof thorow the Land, that in place of *Proofe*, it
needes rather *Reprofe*, and forceth this humble *Addresse* to Yous
Majestie at this tyme for a speedie *Redresse*.

Consider then (Sacred SIR) how horrible a Sinne this is,
which cryes so in GODS Eares for revenge, and in Yours for re-
paration,

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paration, what ingratitude is it to GOD, what stayne to the Gospell, how ignominious to this Nation, injurious to the Poore, hurtfull to themselves, scandalous to others, prejudiciale to posteritie, and in a word, everie way damnable.

And as David when hee came to his Kingdome for the kyndnesse that hee found at the hands of *Ionathas*, kythed his thankfull affection to his sonne whom hee left behinde him, poore lame *Mephiboseth*: Even so (S 1 a) seeing the LORD hath advanced your Royall Majestie, and brought you safelie to your native Kingdome, for this kyndnesse of His to you, shew your thankfull affection to the Poore, Leane and Lame Members of CHRIST IESVS, whom hee hath left behinde him in his stead to his second comming: and remember that the cry of their robberie and oppression cryes to your Sacred Majestie, as the saued Thiefe did to CHRIST on the Crosse, saying, *LORD remember me when Thou comest to Thy Kingdome*.

And as worthie and wyle *Salomon*, at his entrie of sweying the Scepter of royll authoritie, redressed both prudentlie and powerfullie the wrong that was done to the true Mother of the living Chylde, which was theftuouslie interchanged and stollen away from her, and a dead Chylde left in its rowme: Even so (S 1 a) let this distressed Mother that pleanes and pleades now before you finde the lyke comfort, even those Nurseries of the Poore, piouslie founded, but impiouslie subverted and confounded, which cry now and craue to bee restored to that which theftuouslie in lyke manner hath beene taken from them, and nothing at all left, in the rowme thereof, no, not so much as the empie walles of their habitations.

Neyther let such a Guile (S 1 a) lye on your Land, nor Stayne on the Gospell, that the Church should not onlie be seene Sacrilegiouslie robbed of her due Patrimonie; but also beside the Vintage of *Abiezor*, that the verie Gleanings of *Bosz*, or *Ephraim*, should not bee left; & not onlie the Childrens Bread taken away, but, not so much left as the verie Crumbes of the Poores Almes vnsnatched vp greedilie.

Indeede, the LORD, these manie yeares bygone, hath continued with vs the Gospell of Peace; and, with it, an happie Peace and Plentie, the Comfort of the one, and Commoditie of the other: and shall Hee bee so requyred for all that hee hath done to his Vineyard; that in place of the sweete Fruit of the Workes

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of Charitie, Hee shall finde the sowre Grapes of the workes of Crueltie? Andlyke the sinne of the sons of Eli, shall the LOROS. Offering, by such rapacitie, bee abhorred, to cause fearfull wrath at last seaze on your Land? and shall this not bee showne to our Zealous Sovereigne?

Hath not this caused the taunting obloquie of the Adversarie, that our Profession is not onlie a solitidian Religion, but that our Fayth (lyke *abaros leane Kye*) hath devoured the fat of the Fruites of the Charitie of others, which shoulde haue beene adornd and perfected by our owne, to others? Hence is it that our goodliest Professours are sayde to bee (and are too well seene) most powerfull onlie lyke the Load-stone in the attractive facultie; skilfull in the *Ablatione*, but ignorant in the *Dassine Case*; Arithmeticians onlie in subtraction from G O D, to make vp an addition to themselue, whose heartes are as Nabals, or Dives, destitute of Pittie; and whiche hands are as Hopbnies flesh-hooks, nimble in rapacities; but as *Iernbans arme*, dryed vp, and destitute of charitie.

It was the former glorie (Sir) of your natiue Kingdome, that no Nation did over-match it (according, yea beyond the power thereof) in stately Erections, and rich endowments of religiois Places: But now her glorie is turned to her shame, while as the eye of the most curios survey shall not in anie Countrey or Kingdome, round about, beholde so manie religious Places and Hospitalls promiscuously demolished; as in this our Nation; and not onlie CHRISTS Patrimonie devoured, appointed for His Worshipp; but the Poores also, ordained for their comfort: whereby those who shoulde bee in these places supported, and relieved (like *Annos*, looking leaner from day to day) are now forced in their feeble Strayings, and bedfalt Starvings, to poste vp such Groanes, & Grievances, vnto the Throne of Justice, as may be fittest Pleaders of their Cause, & playnnes on their Wrong.

This is the Cause (Sir) of such Desolation in the Land, and that it staggereth and reeleth to and froe, lyke a drunke-man. This is the Cause why so manie auncient and noble Houses draw neare the period of vtter Exterminion: and that the lyne of Desolation is spread over them, and the stones of empynesse are to bee found in them. This is the cause that such a visible Curse is seene to follow vpon the eating of the Fruit of this forbidden Tree. For assuredlie the LOROS Portion will bee vnto them, and their estaces, as that Worme which was at the rooce of

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Iona Gourd, which caused a speedie fadng, and finall decay, like *Achan's execrable thing*, which was his ruine, and his whole Families: or as the Arke to the *Pbilistins*, which never ceased to plague them, till it was sent backe to the right owners. And as *Jacob* supplanted *Esaū*, the holie thing will be ever the supplanter of the vnholie *Vtuper*: the bread of deceit will turne into gravell in the mouth: and tho stollen waters besweet, yet like the accursed water to the guiltie partie, although they cause swelling of their Rents at first, yet they shall bring vpon them a consumption at last.

But fearfuller shall be their dittie hereafter, when Christ's words not onely of, *Non pavisti*, but *pabulam abstalisti*, shall bee pronounced against them: and most fearfull shall be their doome of eternall damnation, which like that threatening against the House of *Eli*, shall make their eares to tingle; and make them more dreadfullie astonished, than ever was *Balsbaffar*. The imprecation whereof is set downe as the sententiall and vsuall clause and clausule of such *Morrifications*, saving rhns. and as from *Eball* chndring, *If any shall take away, or apply to any other vse, that which I haue mortified and bequeathed to the indigent*, (as I hope none will dare ever to attempt) *let him be A N A T H E M d*, and let his count be without *Mercie* at the dreadfull day of *Judgement*, when hee shall compare and receive his doome at the hand of the Judge both of Heaven and Earth, to whom I dedicate the same.

This (Sir) is the Caute likewise why so few new Erections of such Places are in the Countrey, or charitable Dotations, out of mens devotion, while as they see how the liberall donations of others, and pious erected Hospitals are so grosslie devoured and ruined remidleisse: and thereby vehementlie suspect, yea, asuredlie expect, that it would no otherwisc fare with that which they would in like manner out of pittie and pietie erogate and consecrate to God.

Neither haue Laicks onely had their hands in this cursed Crime, but *Levi* hath also joyned with *Simeon*, to be Brethren in evill, and both haue linked together, as *Sampsons Foxes*, to waste the Lords Field: so that *Iudas*, *quid mibi dabitis, et ego tradam eam*? hath not died with him: but without Sense, or Shame, hath bene the manner of latter bargaining by his Soule-leesse successors, their conscience being more leper than the boode of *Gobozij*: & a more dreadfull judgement abyding such, nor that for the receiving of the gift from *Naman*: for as *Lamech* layd to his wiues, so may I, if-

this horrible Crime in Laicks be avenged seavenfolde, double
in such who should be Trumpets, to cry aloude against the sun
and should be preservers of such places, it will bee avenged se
ventie folde. And be he of what degree soever, who for Bribe
favour, like *Iudas*, or *Pilar*, hath betrayed or delivered Christ
his poore members, and their Rights, to the barbarous and cru
el hands of those who haue Canniball-like devoured them, with *Iudas*
and *Pilar*, such should be justlie repute to haue no Place in so ha
ministracion, and may with them feare the like woe and judg
ment.

Let not then (Sir) your land herein be an *Acelande*, or the blos
of the poore (like that of *Abels*) cry still against the same for ve
ngeance. Deliver your subjects from such a fearfull curse: & can
their mawes (like the belly of *Jonas* Whale) to disgorge the
poores portion, who haue swallowed vp the same, that (as I
sayes of himselfe) the blessing of him who was readie to peris
may come vpon you, and yee may cause the hearts of the po
to sing for joy. Put on Righteousnesse then, and let it cloathe you
Judgement, & let it be a Robe & a Diadem unto your Eyes,
the Blind, & Feet to the Lame: and the cause of the poore, whic
yee know not, search it out. For it is your part (Sir) to purge
land of such blood-guiltinesse, and to make a straite inquisition
with *Joshua*, concerning the execrable thing: to break the jaw
of the wicked, and to plucke the spoyle out of their teeth, and
the poore at this time to leauue a blessed memoriall behinde you.
So may yee promise to your selfe, that yee shall die in your Nest
& multiplie your dayes as the sand: your Root also shall spre
out by the Waters, and the Dew shall lye all night vpon your
Branch: Your Glorie, in like manner, shall bee fresh in you, as
your Bow shall bee renewed in your Hand: and amongst all the
Titles of Honour & Dignitie, which the Lord hath multiplie
& heaped vpon your sacred Majestie, this shall not bee the least
wherewith your Royal Grandire, of blessed memorie, was stiled
to bee called, THE POORE MANS KING.

B I N I S.

